2:Métraux E-5 (1929) 1948 SF10 Chiriguano SF10

Chané SF8

Chieftainship was inherited in the male line, but the title was bestowed on a chief's son only if he were worthy of it. There are only a very few cases of women ruling a *Chiriguano* group, but the *Chané* remembered the names of several women leaders. According to a genealogy of a *Chané* chiefly family recorded by Nordenskiöld (1912, p. 229), power was inherited successively by the brothers and sisters of a deceased chief before it passed to his son. In the village visited by Nordenskiöld, the brother's son of the chieftainess was the actual ruler, but her son by a commoner was the heir apparent. This system of succession is probably the same as the one prevailing among the eastern *Chané* (*Guana*).

Chiriguano chiefs of the past wore conspicuous ornaments and were entitled to carry the yanduwa, a pole with a bunch of feathers tied at the end, and a carved stick.

Property.—A plot that had once been cultivated by a man belonged to him and to his descendants, but could not be alienated by him. In order to insure new ownership rights, a *Chiriguano* would plant a few pumpkins on the land which he intended to clear.

Justice.—Thieves were expelled from the community or sometimes were flogged. A man convicted of adultery could lose his property. Murderers were sent into exile, unless the victim's family had time to kill him first. Wronged individuals often took justice into their own hands and challenged the offender to a duel. The settlement of old accounts occurred generally during drinking bouts.

LIFE CYCLE

Childbirth.—Soon after childbirth, the mother went to the river to wash and smear herself with urucú. Both parents observed various food taboos. The father rested for a few days on his bed and refrained from any work, lest he harm the baby. One twin, as well as any malformed infant, was killed (Campana, 1902, p. 72).

Puberty.—Menstrual flow was attributed to the bite of a mysterious serpent. At her first menses a girl was hoisted in her hammock to the roof of the hut, where she was compelled to stay for 5 days without uttering a word. Then she remained for a month or more enclosed in a corner of the hut. Her hair was clipped short, and she was put on a diet of boiled maize. During her seclusion, she spun and wove wool and cotton so that she would be diligent for the rest of her life. Meanwhile, she became pallid, which was greatly admired when she returned to normal life. Henceforth, she used the affirmative "é, é" instead of the childish "ú, ú."

In ancient times, the confinement of a pubescent girl lasted for several months or even for a year[1] (Campana, 1902, p. 86).

[1] According to Father Chomé (1819 b, p. 202), the pubescent girl was hoisted in her hammock near the roof. During the second month, the hammock was lowered, but the confinement ended only in the third month, when a group of old women entered the hut with sticks to start a symbolic hunt for the serpent that had bitten the girl.

Ce 539 831

/223 cont./

In the evening the fox asked the sister of the wood fowl: "Where do you want to lie?" "Here," she said.

"Then I shall lie down beside you," said the fox. A little farther away the wood fowl lay down. When the sister had fallen asleep, the fox stretched out his hand and took hold of the wood fowl. The latter came and lay down beside the fox.

"Are you married?" said the wood fowl.

/224/ "No, my mama did not want to marry me off," answered the fox... (1)

1. Omitted as being too realistic.

The fox now slept two nights with the wood fowl and became pregnant. After a time the fox gave birth.

One day several birds came by there. "Give me a bow and arrow, I want to shoot," said the fox. "You cannot shoot, after all you are not a man," said the wood fowl.

"I am a man," said the fox; he took a bow and arrow and departed. When he came to the "supua," he took down his penis and put it on again.

Ce 838 [735] Ce [838] Ce [762]

I was told about a Chané Indian from Yacundai on the Rio Parapiti who was in the habit of wandering about in strange villages as a sponger. The Indians finally got tired of him, and once when he was completely drunk several Chiriguano Indians in the Caipipendi valley abused him. After this insult he betook himself to the lower Rio Parapiti. When news of what had happened to him in Caipipendi reached there, he hung himself in despair over this disgrace.

Ee 838 Ce [681] [762] [684]

Strangely enough, it is not regarded as a disgrace among these Indians to be the active one in a homosexual relationship, but the passive one is deeply despised. He is regarded as a woman. This is the reason why some inconsiderate whites punish incorrigible Indians with -- an enema. An Indian thus mortified disappears forever. It is assumed that he commits suicide. An Indian punishes his unfaithful wife by means of "tévi" and then leaves her. I saw Chané boys playing "tévi."